

THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



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DAVID LIVINGSTONE.

WE have here the portrait of a very remarkable man, Dr. Livingstone, who was born at Glasgow, Scotland, early in the present century. His grandfather was the owner of land

in one of the islands of the Hebrides, and after raising a considerable family there, he removed to Blantyre, a town on the banks of the beautiful river Clyde. David Livingstone at ten years of age was put to work in the cotton factory at Blantyre, and it is said that at an early age he was remarkable for his steady, plodding earnestness in the pursuit of knowledge. At the age of nineteen he was promoted to higher work in the factory, and with higher wages, he was enabled to pursue a course of studies in the medical and divinity classes during the winter months. He afterwards became a "licentiate of the faculty of physicians and surgeons," and eventually became engaged with Mr. Moffat, one of the London societies' missionaries, as a laborer among the tribe of the Bataana Indians of South Africa.

From 1840 to 1843 he was thus engaged, when he moved to Mabotsa where he had an encounter with a lion that nearly proved fatal to him. In 1844 he married the daughter of the veteran missionary, Moffat. From this time Livingstone became intimately acquainted with Sechele a chief of the Bakwains and dwelt in his country, where he built a station with his own hands.

After some years spent in this manner Livingstone became an explorer, and it is in this capacity he became so famous. In August, 1849 the great Kalahari Desert was crossed and the Lake Ngami discovered, by which a knowledge of unknown countries was opened up to the world.

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His travels in the interior of Africa, a complete history of his journeyings being far more fascinating and



wonderful than any work of fiction. In his journal he tells of a people who "believe the earth to consist of a thin, flat, pancake-like crust of matter, poised in space; and, for fear of breaking through this crust, and falling headlong into the fathomless depth that they suppose yawn for them below, they will never venture to dig deeper than the level of their chin. Whenever a flake or nugget of gold is met with, it is put back into the earth again under the impression that it forms the seed of the gold."

In 1857 Livingstone visited England where he was received with the highest enthusiasm; his book of travels was published and largely circulated. He had proved that the former nations of the great sandy deserts of Central Africa had no existence; that a splendid river crossed nearly two thirds of the continent of Africa, and that the African is capable of the influence of culture, in fact that he is human.

Livingstone had won a name and a fame that would have satisfied most men, but he was a philanthropist. Hear his words, spoken at a gathering of men distinguished for intellectual ability: "I know that in a few years I shall be cut off in that country which is now open. Do not let it be shut again! I go back to Africa to try to make open a path for commerce and Christianity; do you carry out the work which I have begun. I leave it with you!"

The hero went on his mission of mercy notwithstanding these forbodings. It would be impossible to tell the story of his doings in a short story of this remarkable man. The various learned societies paid their tribute of homage to him. Oxford, in addition to the Glasgow M. D. gave him the honorary degree of D. C. L. As to the subsequent discoveries made by Livingstone, the story of Stanley so well known by the press of our country, these must be noticed in a future article.

Biography.

JOSEPH SMITH, THE PROPHET.

(Continued.)

THE plates which the angel gave to Joseph were not far from eight inches wide and were not quite as thick as common tin. The writing or engraving was on both sides, and was small and beautifully written. They were fastened together in the form of a book by three rings running through the edges of all the leaves or plates. The volume was nearly six inches thick, and a part of it was sealed so that Joseph could not read or translate it. This part which was sealed has not been translated; but the Lord has promised that He will give it to His people when the proper time arrives. But we cannot expect He will reveal more unto us, if we neglect that which He has already given to us. When the heavenly messenger, whose name was Moroni—the same prophet who had buried them—delivered the plates up to Joseph, he charged him that he should be responsible for them. He told him that he should be cut off, if he let them get out of his hands through carelessness or neglect; but if he would do his best to take care of them, until he should call for them, they should be protected.

There were good reasons for giving Joseph such strong charges to keep the plates safe; for as soon as it became known that he had them, men tried in every way to get them away

from him. After having obtained them, and while carrying them home, two men, who had hid themselves for the purpose of robbing him of the plates, attacked him. Before Joseph saw them, one of them struck him with a club. But Joseph could not be handled very easily. He was twenty-one years old, and he was a large man, and very strong and active, and he succeeded in getting away from them. They chased him until he came near to his father's house, when they left him, very much disappointed, no doubt, that they had not got the plates.

His life was in continual danger from the wicked; mobs frequently surrounded his house and tried to injure him. He was shot at several times; but he escaped. They tried in every way they could think of to get hold of the plates, and were continually telling all manner of lies about Joseph. Being in danger of his life from those wicked people where he was then living, he resolved to move into the State of Pennsylvania, where his wife's parents resided. Joseph, when he was about twenty years old, had been employed by a man, to go into Pennsylvania to work for him, and while there he boarded at a Mr. Hale's. He became acquainted with Emma Hale, the daughter of Mr. Hale and he afterwards married her.

When Joseph started for Pennsylvania he hid the plates in a barrel of beans in his wagon. He had not gone far before an officer overtook him with a search warrant. A search warrant is a paper which a Justice of the Peace makes out, to give a policeman or constable authority to search for stolen goods through the house or among the things of any person who may be suspected of stealing. Joseph had not taken anything that belonged to anybody else, and these wicked men knew that he had not; but the devil prompted them to try, in this way, to get hold of the plates. The officer searched the wagon very carefully; but he could not find what he wanted, at which he was very much disappointed. After this officer went back, another officer followed, and he also searched the wagon; but was no more successful than the first one was.

Boys, you can see by reading this how many difficulties Joseph had to meet with to accomplish what the Lord had commanded him to perform. Many men, if they had been shot at, and mobbed, and called all manner of names, as Joseph had been, would have been so frightened that they would have given up and not tried to do what the Lord required. But this was not the case with Joseph. He loved God, and he loved the truth, and he had faith in God and in His power to deliver him. He was as bold as a lion, and the whole world could not make him ashamed of the truth or afraid to declare it. Opposition did not scare him, for he knew that the Lord had the power to carry on His work and bring him off triumphantly.

After reaching Pennsylvania, Joseph commenced copying the writing which was on the plates, and by the aid of the Urim and Thummim, he translated them. In February, 1828, a gentleman by the name of Martin Harris came to see Joseph; he had, before that, assisted Joseph with means to move from New York to Pennsylvania. He took the characters which Joseph had drawn off, and the translations of some of them, and started with them to the city of New York. When he reached that city, he took them to a gentleman, who was widely known for his learning—a Professor Charles Anthon, who gave him a certificate that they were true characters, and that the translation was correct; but when he was told that Joseph had the plates revealed to him by an angel of God, he took the certificate and tore it up, saying there was no such thing now as angels coming to men. He also told Martin Harris, that if he would bring the plates to him, he would translate them.

He told him that he was forbidden to bring them, and that a part of the plates was sealed. Mr. Anthon replied: "I cannot read a sealed book." He also took them to Doctor Mitchell who agreed with what Professor Anthon had said. If our little readers will look in their Bibles, and find the 29th chapter of Isaiah, and the 11th to the 14th verses, they will see that the Lord had predicted about this through the prophet Isaiah about 2,500 years before it came to pass.

(To be Continued.)

DANCING DERVISHES.

AMONG the Mohammedans there are several orders of Dervishes who are governed by religious rules in a somewhat similar manner to the order of monks among Christians. The "Dancing Dervishes," a few of whom are represented in the engraving, appear to be more extravagantly absurd in their religious ceremonies than others known as Dervishes. The ceremony of spinning around like a top until quite prostrated by fatigue, is no uncommon thing in the devotions of these singular people. The priest is present during the ceremony to notice the fervor and devotional ecstacy of the performers. No musicians are present, but a rude kind of music is heard. In Mohammedan countries the beating of a drum is music among the lower classes. The Dancing Dervishes are dressed in long, loose garments reaching to the heels; these are distended like a balloon when filled with air in spinning round and round for twenty or thirty minutes at a time.



And this is deemed to be a part of the religion of the ignorant Mohammedans; and there are thousands who believe that the sick are healed and diseases are cured by contact with these Dancing Dervishes. How different these practices are to those enjoined upon us by the gospel as seen among us as a people. We can hardly realize, living in these valleys, the darkness that exists in the world—darkness which is not confined to the order of Dancing Dervishes.

For what is food given? To enable us to carry on the necessary business of life, and that our support may be such as our work requires. This is the use of food. Man eats and drinks that he may work, therefore, the idle man forfeits his right to his daily bread; and the apostle lays down a rule both just and natural, that "if any man will not work, neither shall he eat;" but no sooner do we fall into abuse and excess, than we are sure to suffer for it in mind and in body, either with sickness, or ill temper, or vicious inclinations, or with all of them at once. Man is enabled to work by eating what is sufficient; he is hindered from working, and becomes heavy, idle and stupid, if he take too much. As to the bodily distempers that are occasioned by excess, there is no end of them.

LETTERS TO OUR CHILDREN.

FROM A MISSIONARY IN N. C.

AGAIN have the pleasure of a visit by letter. You are greatly favored in being born in Zion of loving parents who fear God and strive to keep His commandments. You may not appreciate this as you will do when in the future history of your lives you visit the world and see the opposite to that you have seen in our quiet valleys. Our brethren who are out in the world teaching the principles of righteousness to a world who know not God, are surprised and amazed at the wickedness, hypocrisy and misery they see in their travels in so called Christian cities. Then they know how to prize their homes, and the privilege they have enjoyed in being born in Zion, because they experience the difference.

Let me give you a picture of gentile life. One cold and frosty evening after sun-down, I was in company with a brother missionary, waiting for a train at a railway station, we being on our travels towards this place where I am writing, although many miles away from here. A circumstance occurred that may

be of interest to you. Feeling rather cold, walking on the platform, we looked into the waiting room. It was not a very inviting place. A somewhat large, dirty, dull looking room with forms for seats around the room. A large, cheerful log fire was burning in the fireplace, and around the tattered walls were railroad time tables and advertisements. A form had been drawn up in front of the fire on

which sat a woman and three or four men. The woman was smoking a pipe and talking to a man who appeared to be a farmer and who was asking her questions, the others were listening. As we drew near we discovered the woman was under the influence of drink, and was talking in a maudlin manner upon religion, giving her views upon it and quoting from the Bible. We noticed in the room a pretty looking, bright eyed little girl who seemed somewhat neglected, and who appeared to be in terror of the woman, crying if she called her and afraid to come. The men ceased to talk with her and came over to where we were standing, silent spectators of the scene. He was an intelligent looking man, and as we stepped out on the platform he accompanied us and entered into conversation, remarking how painful a scene it was to see an intelligent and well read woman, as he had found her to be, in such a shocking, deplorable condition. He said it was evident she had seen better days, but had fallen wretchedly low. Our attention was called to the little girl's cries, and seeing her run out on the platform in an agony of fear, away from her mother, who followed her to the door and commanded her to come back to her directly. But she would not come, and stood at the end of the platform in tears and terror. We returned to the waiting room, sympathizing with the little girl and remon-

strated. We saw the child was induced to go back to her mother who sat on the form in front of the fire, and witnessed her pretend to caress the child folding her tightly to her bosom. Suddenly she gave her several blows in a most passionate and vindictive manner. We stayed the woman's hand and cried out shame, protesting against her ill using so shamefully the child, telling her she had no right to treat her so even if she was her mother. She sullenly desisted and told her to get her a light for her pipe, but abused her no more while we were present. We sorrowfully mused over this distressing scene, what could make her hate the child with such vindictiveness? What a dreadful life for that unfortunate child! How was it she had fallen so low? Might not all this have proceeded from the sin of disobedience? Surely the way of the transgressor is hard. This circumstance, dear children, is only one amongst thousands of similar cases wherein the childhood of persons is a record of suffering and misery, the result of the wickedness of mankind, the children of disobedience who follow after the lusts of the world, the pride of life, its senseless solipistries in all its delusions vainly imagining that the way of disobedience and death is the way of happiness. Little children, better things are expected of you under the divine blessings of our Heavenly Father. Do not, as you value your present and future happiness, follow after the children of disobedience, but hearken unto the testimony, counsel and instruction of your loving parents and friends, that you may be the beloved of God and assist in establishing a better order of thing, and that through you the will of God may be done upon the earth. Do not form any bad habits, but keep yourselves pure and virtuous. If you must pattern after anyone, imitate the best people you know; and when your good sense tells you anything is wrong do not do it, but put it far from your thoughts, not allowing yourselves to encourage bad thoughts. You will find the value of this counsel as you grow older. Do not pride yourselves on being disobedient, nor associate with the disobedient, only as far as you can influence them to be obedient by your example and precept, but calmly and resolutely lay the foundation of your lives in the truth and the right, being gentle, loving, kind and truthful, asking wisdom at the hands of our Heavenly Father, without whom we can do nothing. May you always be directed by His Spirit. BRO. GEORGE.

HOW THEY GATHER COCONUTS IN CEYLON.—Coconut forests of thousands of acres are spread over the plain back of Galle. The trees run up without knot or limb from thirty to eighty feet, to the branches that bear the fruit. A matured tree is only about one foot to a foot and a half in circumference at the base, and it maintains nearly this size all the way up. How is the fruit gathered at such a height? The coolies climb these trees like squirrels; they place a rope around the legs near the ankles so as to hold them in position around the tree, and then, without spur or other artificial help, they climb up with astonishing celerity, gather the fruit and drop it on the ground. A single tree produces about a dozen coconuts and the coolie harvester is allowed one for gathering the fruit of each tree. These coconut forests are really beautiful, presenting symmetrical growth, graceful proportions and charming shade. The fruit itself with enclosed milk affords healthful food and cooling drink; it is a source of considerable revenue from export; the fibre of the shell is largely utilized for the manufacture of cloth and rope. Next to coffee, the coconut is the most important product on this island.

LUCK VS. PLUCK.

BY ROLLO.

"WELL, for my part, I don't mean to trust to luck for my living. I intend to learn a trade as soon as possible, and then I will have something to fall back on."

"Oh, well, of course you can do as you like; but I am never going to be under any man's dictation. I admire your pluck, my boy, but I'm going to trust to luck."

"Which you will find a very slow affair to put your confidence in."

"Very well, we shall see who comes out best; but good-by, for the present, as I promised to be home early."

The above conversation took place between Dan Andrews and Will Archer, as they lay one sunny afternoon, under the shady trees of Mr. Andrews' orchard. The parents of both were well-to-do people—not rich by any means, but very well-off with worldly goods. Both boys were anxious to get along in the world, but while Dan honored the old saying, "slow but sure," Will wanted to jump into a fortune at once.

And so, while Dan was learning a trade, and gaining knowledge nobody could take away from him, his young friend Will was still "waiting for something to turn up," instead of going to work and turning it up.

After a while Mr. Archer and family moved away to a neighboring city, and Will, of course, went with them.

"Well, Dan," said Will as he came to bid him good-by, "we're off to-morrow, but I'll write often and let you know how I am getting along."

"Yes, do," responded Dan; "but, my dear boy, can't I induce you to leave off your idea and start in with me? I have spoken to Mr. Stephenson about you, and he says that if you will come, he will give you a position. Of course the pay would be small at first, as it was with me, but what is the value of money now compared with what it will be in future years?"

"No, I cannot do it, I intend to follow out my first intention, come what may."

"Very well, of course I can't make you alter your resolution, but, while I sincerely hope you will succeed, I must say I have my doubts. But good-by."

"Good by," responded Will. And thus the friends parted.

"I do wish," said Dan to himself as he was slowly walking homeward, after his day's work at the printing office the next evening, "I do wish that Will had given up his wild goose chase after luck, and accepted my proposition. I am sure it would be for his own good."

And time went on. Dan occasionally received a letter from Will who, to use his own words, "hadn't struck anything yet, but expected to in a little while."

Dan kept steadily at work, letting no opportunity slip by which he might gain a better knowledge of his trade. He watched his superiors and lived to excel them, keeping before him the adage, "things done by halves are never done right."

* * * * *

Five years passed, and the friends met once more. After the first greetings were over, Dan's first question was:

"Well, how have you succeeded?"

"Not very well, I'm sorry to say," responded Will, "how have you got on?"

"Oh, very well; better than I expected, in fact. I've got a 'nest egg' laid by, and about a week ago I became a journeyman."

"How much does your 'nest egg' amount to?"

"About a thousand dollars."

"Is it possible?" asked Will, in astonishment. "I am sorry now that I didn't accept the offer you made about five years ago, for I find that *luck* is but a phantom, while *pluck* is a reality."

At Will's request, Dan obtained for him a position in the office where he was working, and in a short time Dan was promoted to the position of foreman, while Will would be obliged to wait five long years—the exact time he had wasted in pursuing the phantom, "luck" before he could hope to be a journeyman.

"Yes," said Will in a conversation with Dan a short time afterwards, "it has been *LUCK* vs. *PLUCK*, and Pluck has conquered, and always will."

THE INTERNATIONAL EXHIBITION.

OPINIONS OF THE PRESS.

IN proportion to its size, Sweden has made the best exhibit in the Main Building of any country. In extent it almost equals that of Germany, and in orderly and effective arrangement it is nowhere surpassed. An unusual degree of interest attaches to it from the fact that very little is known of Swedish goods in this country, and from the remarkable excellence of nearly all the articles displayed.

Much of the excellence of the Swedish display is due to the efforts of the chief Commissioner, Mr. C. Juhlin Dannfelt, who has had experience at nearly all previous exhibitions, and had an earnest desire to have his country outdo all her former efforts. Much the most striking and largest group is that of the iron and steel. Nowhere in the whole Exhibition—not even in the United States section—is there such an extensive, well arranged, and well classified show of these metals. Twenty-eight exhibitors contribute, and among them are the two largest establishments in the kingdom, those of the Motola and of Sandvik, which were not represented at any of the World's Fairs in Europe. Huge columns and pyramids of iron and steel bars and pipes, great seams tower nearly to the roof of the building, upon which are arranged tires, bars, ingots, etc. Collections of iron and pig metal, cases of nails, a reindeer made of spikes, huge railway axes, maps of the mining districts, and drawings of furnaces and machinery, are among the many things seen in this group. The arrangement of the articles is such as to produce the best possible impression of the magnitude and excellence of this leading Swedish industry.

So little known is the Swedish porcelain in this country that there is scarcely an article exhibited, excepting of course the most common table ware, that would not be regarded as a desirable addition to any collection of ceramics. There are excellent reproductions of the old Palissy ware, not as good, perhaps, as the works of Barbizet in the French section, the pieces being of no great size and the figures lacking somewhat in boldness and action, but nevertheless showing a high degree of artistic excellence. The Parian ware is also very fine, the work in vines and flowers being exquisitely delicate. There is a large vase in black and gold, from the handles of which hang heavy wreaths of flowers in Parian work that is remarkably fine. The tea sets, with black ground and delicate vines and arabesques in white, are very pretty, as are the large white vases decorated with painted flowers.

A rich show of furs is one of the most attractive objects. The woolen cloths displayed are of as fine quality as those in the English department, and from the absence of shoddy are much superior to those shown by the Germans. There are some good plain silks and cotton goods, and a very handsome variety of wall paper and glassware that is as good in quality as the best made in this country. Coarse paper in rolls for use between the walls of houses to make them warmer in winter, perfumery, kitchen furniture of polished brass, cutlery, tools, and hardware are among the many useful articles that show a high degree of skill in their manufacture, and are obviously of excellent quality. Some of the finest carpenter work to be found in the Exhibition is shown in the two garden pavilions exhibited by a Stockholm maker. Numerous cases of matches form a prominent feature. Sweden furnishes nearly all of Eastern Europe with matches, and they were the first, I believe, to make a peculiar kind of match, which can only be ignited upon the prepared surface of the box in which they are packed. A large collection of marbles and other building stone illustrates the richness of the country in these materials, and a large table of red porphyry, with mosaic work in many colored stones forming a centre piece, shows the skill and taste of the Swedish artisans using them. The jewelry of Gotland, made of a bright marble which takes a very high polish, is attractive, and the huge section of a column of porphyry, and a taller and perfect column of gray granite, are noticeable objects.

Returning now to the main body of the Swedish section, and passing numerous articles, one comes at last to what attracts the first notice of visitors, and that is the admirable groups of costumed figures illustrating peasant life. They are models in plaster, the faces and hands are painted, so that they are exceedingly lifelike. The costumes have all been actually in use by peasants, having been purchased directly from the wearers. The artist who made the figures is Prof. Lodermann of Stockholm, a sculptor of established reputation. Such great care is taken to secure absolute correctness in details that when the hand of one of the figures was broken in transit, it was supplied by a cast taken from the hand of a Swedish girl in the employ of the Commission here. Most of the groups were made up from paintings. The expressions of the countenances and the attitude of the figures are remarkably natural. One of the groups represents a hunter and his family gathered in front of a dying elk that has just been shot. The face of the hunter expresses self-satisfied pleasure at the success of the chase, as does that of his son, but the two women obviously sympathize with the dying beast, and the little girl hides her face in terror in her mother's apron. Another admirable group is that of a Lardander in his sledge, drawn by a reindeer, who stops to chat with a fish-lad woman carrying a baby slung to her neck in a sort of trough. I cannot mention in detail all these groups, and will only call attention in conclusion to that of the dead child and one representing the intercession of the wife of an old clockmaker in behalf of the suit of a stalwart young fellow who has come to ask the hand of the blushing daughter. On another occasion I hope to speak of the Swedish exhibits in the Agricultural and Machinery Halls, and of the beautiful schoolhouse in which the educational display is made.

Whoever makes a great fuss about doing good, does very little; he who wishes to be seen and noticed when he is doing good, will not do it long; he who mingles humor and caprice with it will do it badly. He who only thinks of avoiding faults and reproaches, will never acquire virtue.

The Juvenile Instructor.

GEORGE Q. CANNON. - - - - - EDITOR.

SALT LAKE CITY, JUNE 1, 1876.

EDITORIAL THOUGHTS.

THE disputes about the land grants, mentioned in our last number, continued for some time, when, to make the association more effectual, a military organization was formed, of which Ethan Allen was chosen leader. The members were known as the "Green Mountain Boys." The governor of New York called them a mob, and at different times rewards of fifty and one hundred pounds were offered for the arrest of Allen, and smaller sums for others who were with him. But he was not arrested. These men doubtless, religiously and sincerely believed, as their ancestors did, that "resistance to tyrants was obedience to God." The resistance to New York was kept up until the revolutionary war broke out; then the "Green Mountain Boys" had other duties to perform. They had other foes to contend with than their neighbors. Ethan Allen led 230 of them against Ticonderoga, a fort on the New York shore of Lake Champlain. His force consisted of 270 men. He captured the fort on the 10th of May, 1775. He succeeded in getting into the fort before the commander was out of his bed, and as the latter emerged from his quarters, he was met by Colonel Allen, who demanded the surrender of the fort. Captain Delaplace asked by what authority. Allen's reply is very familiar. It was: "In the name of the great Jehovah and the Continental Congress."

In an attempt afterwards to capture Montreal he was taken prisoner by the British, placed in heavy irons, sent to England, and was kept for two years and eight months. During a portion of this time he was treated with great severity. His sufferings were very great. He was threatened with death, and had no reason to expect anything else. A British officer of high rank offered to make him a colonel of a regiment in the British service, if he would accept and join the enemies of his country. He also promised him money and a grant of lands wherever he chose to select it. Colonel Allen replied, saying among other things: "that I viewed the offer of land to be similar to that which the devil offered Jesus Christ; to give Him all the kingdoms of the world if he would fall down and worship him, when at the same time the miserable soul had not one foot of land upon earth to give." He was finally exchanged for a British officer, and immediately started for Valley Forge, where Gen. Washington and the army were encamped. He offered his services in behalf of his country, and obtained leave of absence to visit his home. He was received there with great rejoicing.

While he was a prisoner the people of Vermont asked to be admitted as a State into the Union then formed. New York resisted this. Strange is it not, that a people who were struggling for freedom themselves should deny the same boon to others? But so it was. The contest finally became so fierce, and the result so uncertain, that a convention was called. The delegates met, and on the 15th of January, 1777, Vermont was declared independent. But Vermont was not admitted

as a State until 1791. During that long interval she vigorously and continually plead for admission; but New York as vigorously and continually opposed her. Utah should not be discouraged because her prayer for admission has not yet been heard. Vermont succeeded in getting her rights after years of persistent pleading, and so will Utah.

In 1778 Governor Clinton of New York issued a proclamation, in which he said that that government "would vigorously maintain its rightful supremacy over the persons and property of those disaffected subjects," meaning the settlers on the New Hampshire grants, the people in fact of Vermont. Colonel Allen was in Vermont shortly after this, and he published an address to the people in answer to Clinton. He said the proclamation was mere "sophistry" and designed "only to deceive the woods people." He closed his address by the following appeal to his followers:

"You have experienced every species of oppression which the old government of New York, with a Tryon at its head, could invent and inflict; and it is manifest that the new government are minded to follow nearly in their steps. Happy is it for you that you are fitted for the severest trials! You have been wonderfully supported and carried through thus far in your opposition to that government. Formerly you had everything to fear from it, but now little; for your public character is established and your cause known to be just. In your early struggles with that government you acquired a reputation for bravery; this gave you a relish for martial glory, and the British invasion opened an ample field for its display, and you have gone on conquering and to conquer until tall grenadiers are dismayed and tremble at your approach. Your frontier situation often obliged you to be in arms and battles; and by repeated marchings, scoutings, and manly exercises your nerves have become strong to strike the mortal blow. What enemy to the State of Vermont, or New York land monopolizer, shall be able to stand before you in the day of your fierce anger?"

ENTOMOLOGY.

BY W. D. JOHNSON, JUN.

BESIDES two proper eyes, many winged insects have one, two or three little eyes or eyelets, on the crown of the head. Examine a wasp or bee and you will find three eyelets between the two large ones.

Insects proper have six legs, which are attached to the thorax, one pair of legs to each ring of which the thorax is composed. The legs consist of a hip joint, or trochanter, by which the leg is fastened to the body, the thigh, the shank, and the foot, which is composed of five joints called tarsi, and have claws at their extremity.

The wings of insects are two, four or wanting; for example, flies are two winged as their name indicates—diptera, two wings. All wasps and bees are four winged, while some insects as the fleas, bed bugs etc., have none at all. Some insects have a sting, which consists of a sharp instrument covered by a sheath and connected with a sac of poison in the body; the insects use this only as means of defense. Other have a piercer for making holes, some of the crickets make holes in the ground and then lay their eggs in them, a certain family of ichneumons make holes in wood and some, as the saw-fly, in leaves. The piercer generally consists of two or three little saws, in a scabbard; the scientific name of it is ovipositor, meaning an instrument for depositing eggs.

Insects do not breathe like the higher animals, through the nostrils, but have little breathing holes, called stigmata, along the sides of the body which are generally nine in number.

The Heart is also different from other animals; it consists of a long tube lying just under the back, with little valves in it. The blood, which is yellow or colorless, is pushed from the hinder part forward, but not back again. The blood does not circulate in arteries or veins, but when it is pushed forward to the head it then returns and mixes with the fluids of the body, comes in contact with the air holes or stigmata, becomes supplied with oxygen, and thus nourishes and builds up all parts of the body.

Insects are produced from eggs. From the egg to the adult

state most insects pass through three great changes of form and habit: these changes are called transformations or metamorphoses, which are so different that the same insect might be mistaken for as many animals. From the egg deposited by the butterfly, moth or other insect a worm is hatched; in this state it is called a larva, which is a Latin word meaning mask, as the insect is in a masked condition, and still has all the organs of the perfect insect. The larva spends most of its time in eating and growing; it is covered with several layers of skin, so that when it becomes too large for the first one it crawls

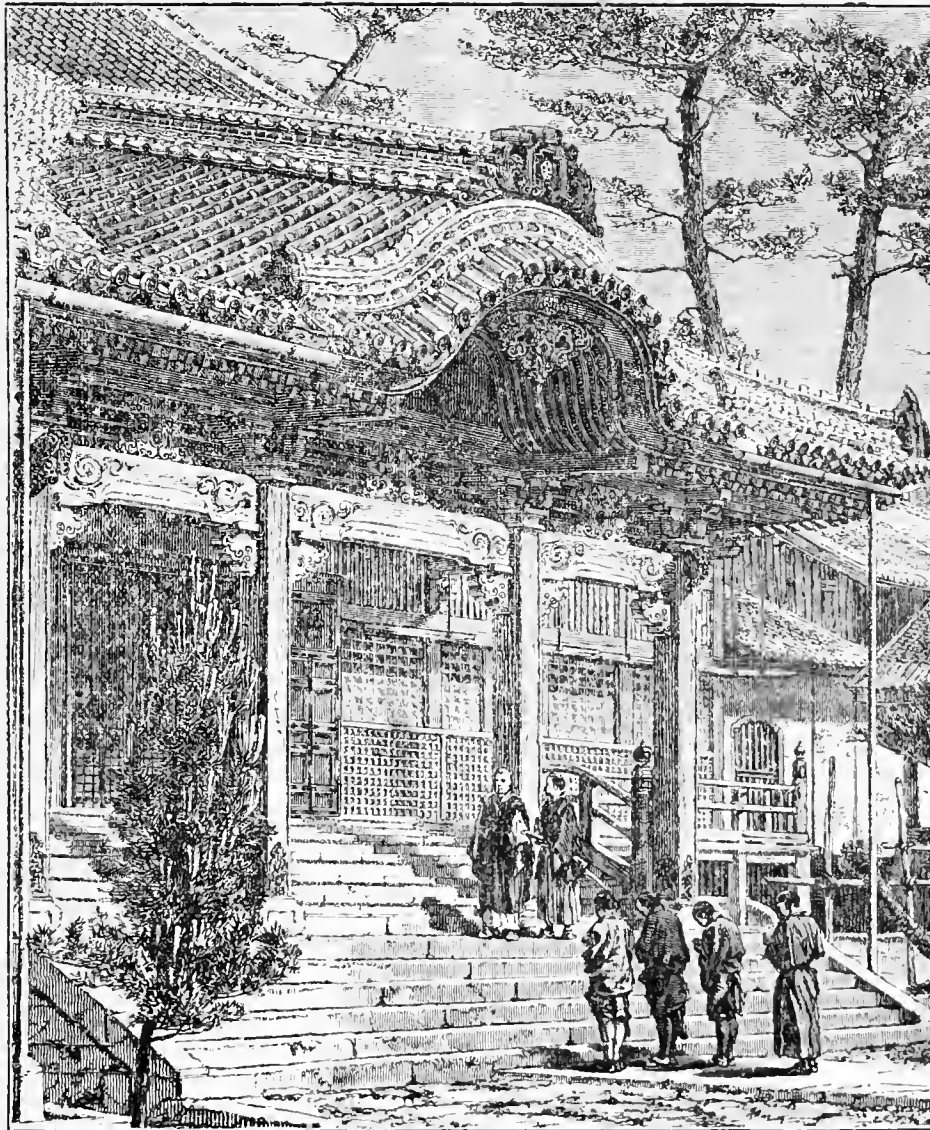
out of it and leaves it like a worn out garment. After a while the second skin becomes too small, and so it repeatedly casts its skin until it gets its growth. When the time comes for it to pass the second change, it quits eating and prepares for it; these preparations are as numerous as the different kinds of insects; some spin themselves a silken covering called a cocoon, others descend into the earth where they remain for several years before they acquire wings, while others make a covering of leaves and with some the last skin becomes hard and tough and encloses them as in a case. In this state they are known as pupae or chrysalides. Most insects while in this state neither move nor

eat and appear dead, while others both move and eat. These latter are called nymphs. In making the final change, they burst their covering and come forth beautiful winged insects.

JAPANESE TEMPLE.

In all ages and among all people there has been a disposition to honor the Deity by erecting buildings and dedicating them to Him as places of worship. The same feeling that prompted men to pile up huge blocks of stone as seen in druidical places of devotion and sacrifice in Europe, have influenced our race in Asia, Africa and other parts of the

earth. We find a difference in the mode of building such places on account of the difference in civilization; as men have advanced in the arts so they have made those arts subservient to the higher feelings of their nature by erecting superior edifices for the worship of God. Although the Japanese are as far advanced as we are in some things pertaining to civilization, their style of architecture is different to that of our country or that of Egypt. Then again their religion is different to ours, and this also has an influence upon their style. The Japanese Temple is devoted to religious worship in accord-



ance with Buddhism. This form of religion was introduced into Japan in A. D. 552, more than 1300 years ago, and it is not wonderful that the people venerate Buddhism, especially as there is so much that is good in it and they have not yet heard of anything better.

Japan is called by the inhabitants Nipon, which means "the land of the rising sun." The people of that land are a wonderful people; some of their leading men have visited this city as they passed across this continent to visit the east. Some of their young noblemen are being educated in our eastern colleges. Let us hope some of them may hear of the gospel that

has been restored to the earth in our day, and carry the "glad tidings" to "the land of the rising sun."

Old America.

BY G. M. O.

THE MASTODON AND THE HORSE.

"AND it came to pass that we did find upon the land of promise (America) as we journeyed in the wilderness, that there were beasts in the forests of every kind, both the cow and the ox and the ass and the horse, and the wild goat, and all manner of wild animals which were for the use of man" (Book of Mormon, v. 43, page 44).

This and many similar passages in the Book of Mormon has been ridiculed and scouted at by the learned world time and again, as a preposterous and improbable assertion, totally disagreeing with all geological and scientific research. We say it has been, for fortunately for the cause of truth during the last few years, the keen and searching inquiry of geologists and explorers have brought to light astonishing results of their labors, particularly as relating to the fossil remains of animals long considered unknown to the pre-historic inhabitants of America. In a former chapter we referred to the remains of the mastodon found in Mexico by excavators, mingled with the works of man; also to Mr. Southall's notable instances that the mammoth or mastodon had been delineated by races who had lived at no very remote date; first by the builders of the ancient Central American cities; second, by the mound builders (whom he shows to have lived not more than fifteen hundred years ago). A descriptive pamphlet of the "Leviathan Missouriensis" (Missouri Leviathan) published in London in 1842, by Albert Koch, gives the Indian traditions relating to the mastodon. The Shawnee tradition was that ten thousand moons ago, when nothing but gloomy forests covered the land, a race of animals was in being, so huge in bulk they crushed the pine beneath their feet, and demolished the waters of the lakes in slaking their thirst. The javelins and arrows hurled at them fell harmless from their sides. So ravenous and destructive these animals became, that a cry of universal distress was raised by the inhabitants of the land, when the Good Spirit interposed to save the unhappy people, and destroyed the destroyers. The Osage Indians relate that there was a time when the red men durst not venture into the forest to hunt on account of these animals, and the people consequently were reduced to great distress. Numerous battles were fought by the natives with the animals, in which many on both sides were killed. One of the greatest of these battles was fought on the Big Bone river, Missouri, and there the natives offered up the slaughtered animals as a burnt sacrifice to the Great Spirit. The Creeks allege that these animals were of frightful magnitude, and formerly lived on the eastern plains but were gradually driven by the inhabitants westward. They destroyed all the smaller animals, and if their agility had been equal to their size, the people would also have been destroyed.

Mr. K. disinterred the remains of two animals the size of the elephant, one in Gasconade County, Missouri, and one in Benton County, in the same State. With the skeletons he found arrow heads and other indisputable evidences that the animals had been destroyed by man.

In the *American Naturalist* for May, 1874, Professor O. C. Marsh has an article on "Fossil Horses in America." He says the remains of equine mammals found in the deposits of this country, represent more than double the number of genera and species found in the strata of the eastern hemisphere. The fossils are found chiefly in the ancient lake basins of Wyoming and Utah. These lake fossils are of the miocene and pliocene periods. Here the Professor discovered in 1870 many new species of animals, among which was a gigantic pachyderm, nearly as large as the elephant; also the genus *anchitherium*, one of the ancestors of the horse. One of the peculiarities of this animal was that it had three toes, all of which touch the ground.

Above the miocene, in the pliocene beds, being of more recent age, the horse family reached its greatest development. Here was discovered no less than six different kinds of fossil horses, most of them of the "hipparion" type, which has two small posterior toes, in addition to the usual one in the recent horse.

In 1871 a pliocene basin was explored by the same gentleman in Idaho, containing fossils of mammals, principally of the elephant and horse kinds. During the same year the party explored a miocene deposit containing many fossils, in eastern Oregon. Besides the rhinoceros, animals related to the swine family and quadrupeds allied to the horse were most abundant. In the pliocene beds which overlie the above stratum in the same region, fossil horses were especially abundant, no less than six species being found, as well as two extinct camels, a large rhinoceros, and the remains of many carnivorous animals.

At Antelope Station, U. P. R. R., the fossil remains of a horse were found, which, although a full grown animal, was not larger than a fox. At the same place the remains of an animal like a hog were found. Altogether, twenty-seven species of fossil horses have been discovered in this country. Writers of natural history in days gone by stated that "the horse was a gift from the Old World to the New;" but whole races of horses lived and perished in America previous to the discovery by Columbus. Twenty-one species belonging to the horse family now are in the Yale Museum. These animals varied in size from the delicate creature, no larger than a fox to those larger than any now existing, and show a marked gradation of form among them, especially in the change from several toes to one, as in the modern horse. The earliest form in the eocene period had four toes (hoofs); in the miocene they had three toes, all of which reached the ground; in the pliocene period they still had three toes, but two of the three were smaller than the front one, somewhat like the posterior hoofs of the deer and ox, and did not touch the ground; the most recent forms had but a single toe or hoof, like the modern horse.

During the year 1873 Dr. Hayden made a survey of the territories. In a review by the professor he publishes the results of the various discoveries by the different expeditions in the "bad lands" covering a greater part of Nebraska, Dakota and Colorado, an area of 100,000 to 150,000 square miles embracing the great ancient lake basin which contain the far famed bone deposits. The fossil deposits found in this territory are very numerous, of which at least seventy specimens are new to science. On the White Earth river, associated with the remains of turtles are those of a number of ruminants all extinct, but possessing peculiar characters which ally them to the deer and the hog. On the Niobrara River is another remarkable animal grave yard. Several species of extinct camels and a great variety of the horse family characterize the fauna. One of the horses

was about the size of the common domestic animal, while another allied form is about the size of a Newfoundland dog; this species was provided with three hoofs to each foot. Dr. Leidy has identified twenty-seven species of the horse family, known to have lived on this continent. Besides foxes and wolves, five varieties of the cat family and three of the hyena existed. In Kansas and Wyoming, Professor Cope spent considerable time under the auspices of the survey in exploring another of these wonderful bone deposits of cloven footed quadrupeds. A great many species were found; some were nearly intermediate between the deer and the hog in structure; several species of horses were living during the same period. The carnivorous species were not rare. Included in the fourteen, are tiger cats and dogs as large as the black bear.

We refer the readers to Prof. Hayden's report (U. S. Geological Survey of the territories) for a more minute and interesting description of these wonderful discoveries sufficient in themselves to establish the facts beyond all controversy that the animals mentioned in the Book of Mormon existed on this continent, and were known to and made useful aids by the early inhabitants.

Respecting the origin of animals, we find many theoretic opinions, which may be classified as, those who advance the theory of successive developments, or the gradual advancement during a long series of ages of animal life from monads, zoophytes and fishes; those who suppose that animals were created in their present forms in the various localities where we now find them; and a third class who form their opinion from the Scripture, and consider them to have been created in one spot, from whence they were dispersed over the world.

The first of these opinions—universal experience has long ago set aside; with the second, natural history fails to solve the problem, and our only safe reliance therefore is the Pentateuch of Moses, which gives us very precise authority, relating the history of the universal deluge, which destroyed men and all the animals on the surface of the land except a certain number preserved in the ark. This narrative cannot be doubted. Nearly every nation of the globe, now in existence or of a previous existence, entertains the same traditionary belief. With this fact before us, and the final stranding of the ark on Ararat we can easily see how natural it would be for the released animals to disperse and scatter over the land; in fact, so long a time elapsed between the stranding of the ark and the division of the earth in the days of Peleg (See our chapter on Peleg) that there was sufficient time for animals to reach the most distant parts of the habitable globe. McCulloch estimates that the time allowed for the emigration of animals to all parts of the earth was abundantly sufficient to have enabled the slow-moving animal called the sloth to reach America. With this reasonable view of the post-diluvian history we can consistently see the natural manner by which the world was re-stocked with land animals, wild and domestic.

IDLENESS.—It is no more possible for an idle man to keep together a certain stock of knowledge, than it is possible to keep together a stock of ice exposed to the meridian sun. Every day destroys a fact, a relation, or an influence; and the only method of preserving the bulk and value of the pile is by constantly adding to it.

Eschew the idle life!

Flee, flee from doing nought!

For never was there idle brain

But bred an idle thought.

Questions and Answers

ON THE BOOK OF MORMON.

LESSON CVIII.

Q.—When Nephi saw the wickedness of the people, what did he do?

A.—He went and bowed himself to the Lord.

Q.—After he had prayed all day what did he hear?

A.—The voice of the Lord, telling him that the time of the coming of Jesus was close at hand.

Q.—When was the sign to be seen, which Samuel had promised?

A.—That very night.

Q.—When the sun went down and there was no darkness, what effect did it have upon the people?

A.—They were astonished, and many of the unbelievers in Samuel's prophecy, fell to the earth as if dead.

Q.—When this sign had been given, and the people knew that Christ had come, what did they do?

A.—They were converted unto the Lord, and were baptized.

Q.—What can you say of the Gadianton robbers in the fourteen years following the coming of Christ?

A.—They were very numerous and threatened destruction to the Nephites.

Q.—In the sixteenth year from the coming of Jesus Christ, what message was received from these robbers?

A.—Their leader, Giddianhi, sent a letter to Lachoneus, asking him to give up the lands of the Nephites to the robbers.

Q.—What did Giddianhi threaten to do unless his demands were complied with?

A.—To avenge the wrongs of his people and to destroy the Nephites.

Q.—Did Lachoneus do as Giddianhi demanded?

A.—No; he warned the Nephites of their iniquity, and exhorted them to pray to the Lord for forgiveness and deliverance.

ON THE BIBLE.

Q.—What was Jonathan to say to his father if he mis-seen David at the feast?

A.—That he had earnestly asked leave of him that he might run to Bethlehem, his city.

Q.—For what purpose?

A.—To attend a yearly sacrifice there for all the family.

Q.—What did David tell Jonathan concerning what Saul should then say?

A.—“If he say thus, it is well; thy servant shall have peace; but if he be very wroth, then be sure that evil is determined by him.”

Q.—What else did David say to Jonathan?

A.—“Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant into a covenant of the Lord with thee; notwithstanding, if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father?”

Q.—What did Jonathan do?

A.—He made a covenant with David.

Q.—What was the nature of the covenant?

A.—That he should show kindness to David and his house for ever.

Q.—What did Jonathan require of David?

A.—To swear again his covenant of friendship.

Q.—Why did Jonathan do this?

A.—Because he loved David as he loved his own soul.

Q.—What answer did they make?

A.—That David should stay hid three days, and after that Jonathan was to let him know how Saul felt towards him.

Q.—How did Saul act when he missed David from his table the second day?

A.—His anger was kindled against Jonathan and he required him to bring David that he might be slain.

LIVING BY ONE'S WITS.

NINE persons sailed from Basle down the Rhine. A Jew who wished to go to Schalampi was allowed to come on board and journey with them, on condition that he would conduct himself with propriety, and give the captain eighteen kreutzers for his passage.

Now, it is true something jingled in the Jew's pocket when he struck his hand against it; but the only money there was therein was a twelve-kreutzer piece, for the other was a brass button. Notwithstanding this, he accepted the offer with gratitude; for he thought to himself "something may be earned, even upon the water." There is many a man who has grown rich upon the Rhine.

During the first part of the voyage, the passengers were very talkative and merry, and the Jew, with his wallet under his arm—for he did not lay it aside—was the object of much mirth and mockery, as, alas! is often the case with those of his nation. But as the vessel sailed onward, and passed Thurington and Saint Veit, the passengers, one after the other, grew silent, and gazed down the river, until one spoke out:—

"Come, Jew; do you know any pastime that will amuse us? Your fathers must have contrived many a one during their long stay in the wilderness."

"Now is the time," thought the Jew, "to shear my sheep!" And he proposed that they should sit round in a circle, and propound curious questions to each other, and he, with their permission, would sit down with them. Those who could not answer the questions, should pay the one who propounded them a twelve-kreutzer piece; and those who answered them pertinently, should receive a twelve-kreutzer piece.

The proposal pleased the company, and hoping to divert themselves with the Jew's wit or stupidity, each one asked at random, whatever entered his head.

Thus, for example, the first one asked:—"How many soft boiled eggs could the giant Goliath eat upon an empty stomach?"

All said that it was impossible to answer that question, and each paid over his twelve kreutzers.

But the Jew said, "One: for he who has eaten one egg cannot eat a second one on an empty stomach," and the other paid him twelve kreutzers.

The second thought, "Wait Jew, and I will try you out of the New Testament, and I think I shall win my piece: Why did the Apostle Paul write the second epistle to the Corinthians?"

The Jew said:—"Because he was not in Corinth, otherwise he would have spoken to them." So he won another twelve kreutzer piece.

When the third found the Jew so well versed in the Bible, he tried him in a different way.

"Who prolongs his work to as great a length as possible, and yet completes it in time?"

"The rope maker, if he is industrious," said the Jew.

In the meanwhile they drew near to a village, and one said to the other, "That is Baniach."

Then the fourth asked, "In what month do the people of Baniach eat the least?"

The Jew said, "In February, for that has only twenty-eight days."

The fifth said, "There are two natural brothers, and still only one of them is my uncle."

The Jew said, "The uncle is your father's brother, and your father is not your uncle."

A fish now jumped out of the water, and the sixth asked, "What fish have their eyes nearest together?"

The Jew said, "The smallest."

The seventh asked, "How can a man ride from Basle to Berne in the shade, in the summer time, when the sun shines?"

The Jew said: "When he comes to a place where there is no shade, he must dismount and go on foot."

The eighth asked: "When a man rides in the winter time from Berne to Basle, and has forgotten his gloves, how must he manage so that his hands shall not freeze?"

The Jew said: "He must make fists out of them."

The ninth was the last. This one asked: "How can five persons divide five eggs so that each man shall receive one, and still one remain in the dish?"

The Jew said: "The last must take the dish with the egg, and can let it lay there as long he pleases."

But now it came to his turn, and he determined to make a good sweep. After many preliminary compliments he asked with an air of mischievous friendliness,

"How can a man fry two trouts in three pans so that a trout may lay in each pan?"

No one could answer this, and one after the other gave him a twelve kreutzer piece.

But when the ninth desired that he should answer it himself, he frankly acknowledged that he knew not how the trout could be fried in such a way!

Then it was maintained that this was unfair in the Jew, but he stoutly affirmed that there was no provision for it in the agreement, save that he who could not answer the questions should pay the kreutzers, and fulfilled the agreement by paying that sum to the ninth of his comrades who had asked him to solve it himself. But they all being rich merchants, and grateful for the amusement which had passed an hour or two very pleasantly for them, laughed heartily over their loss and at the Jew's cunning.

A Trip to Our Antipodes.

BY HUGH KNOUGH.

CHAPTER XI.

ON looking at a map of the world you will observe that the islands called New Zealand lie pretty nearly in the same position in the southern as Utah does in the northern hemisphere; or, in other words, supposing the people in Utah could dig a hole quite through the earth; they would come out on the other side not very many miles distant from New Zealand. This is the reason we speak of New Zealand and Australia as our "Antipodes"—this last word meaning, feet to feet. Not only is the country which we are describing nearly opposite to Utah in geographical position, but in many other ways. Just think, now, that when it is night in Utah, and you are tucked up snugly in bed, fast asleep, the people in New Zealand are wide awake (or ought to be,) and busy about their daily occupations. This seems strange but it is nevertheless true, for when it is day in Utah it is night in that country. Another strange and curious thing for the juveniles in Utah to think of at Christmas or New Year's time, when they are gathered around a red-hot stove to obtain as much warmth as possible, or perhaps out, wrapped up in furs and other warm clothing, enjoying a good sleigh ride on the beautiful snow, is that just then the folks at "our antipodes" are complaining of the great heat, walking about in the lightest clothing, and would not willingly go within twenty yards of a fire.

But this is also a fact; for the seasons—spring, summer, autumn and winter are exactly opposite here to what they are in Utah. There are many other peculiarities opposite to what are found in Utah, which "Hugh" will not describe here but in their proper places as we journey along.

Now don't you think it is very nice to know and understand all about these curious things which occur in different parts of the world, like that which has just been described? No doubt you say, "Yes, it is very interesting." Then take this a vice, and study geog aphy. or, as this word means, a description of the earth, and then you will soon know the causes of all the wonderful things that happen in the different parts of this earth. It is not dull and tiresome like some studies, but on the contrary, amusing and interesting, and withal very useful.

The last chapter concluded with a brief description of the mountains of New Zealand, and now we will describe the volcanoes of this strange and beautiful country. Toward the middle part of the North Island are several very lofty volcanic mountains, one of which, Tongariro, (6,500 feet in height) is still occasionally active, and Ranpehu (9,100 feet) and Mount Egmont (8,300 feet in height) are extinct volcanoes that reach above the limit of perpetual snow.

The rivers of New Zealand are very numerous, and large in size in proportion to the area of the country, but owing to its mountainous character, they are very rapid in their course, and in only few instances at all navigable. A few years ago these rivers were not bridged, and the travelers wishing to cross them had to ford them, though in a few instances, they would find ferry accommodation, which was nearly as dangerous. Besides having to contend against the powerful current of the stream, they had also to beware of dangerous quicksands with which nearly every river abounds. We will relate a case in part which happened to us at one time on the Ashburton River in the Middle Island, which river is fully half a mile broad. One evening, wishing to go over to the north side, where was situated an accommodation house (we had been sleeping out with our stock several nights before) we signaled the "river guide," who is generally found at all large rivers, and who led us over without an accident or having to swim for it. Early next morning wishing to re-cross the river to see that our stock was all right, the writer jumped on his horse and cantering along made for the spot where we crossed the night before, and where, then, for the distance of forty or fifty yards the water was not higher than the horse's knees. In we cantered without fear, but had not gone more than a step or two before horse and rider suddenly disappeared as if by magic, diving into a deep pit. We were scared and quite taken by surprise with our sudden bath, but horse and rider managed to scramble out lower down the stream, and concluded, that is, the rider did, to wait and let the river guide find a new and safe crossing before he attempted to cross again. During the night the river had changed its course and cut through the quicksands making a deep channel, where it was but a few hours before, not two feet deep.

In the early summer is the time when these rivers are most dangerous, for if the day has been at all warm so as to melt the snow in the mountains, during the night such a vast body of water will come down as to increase the size of the stream from a few hundred yards to a mile or two in breadth, rushing down with an overwhelming force carrying everything before it. Experienced travelers always fight shy of camping too near a river bank.

Many lives have been lost in these rivers, but now in the Middle Island the old dangers have passed away, for now, fine

handsome railroad bridges span the streams from one end of the island to another. Not so, yet, with the North Island, but that is sure to follow directly.

Correspondence.

ISANTI, ISANTI CO, MINN.

May 10 1876.

Editor Juvenile Instructor:

DEAR BROTHER:—Having before me the beautiful sermon of Prof. Orson Pratt, delivered on the 26th of March, my heart is leaping within me with joy and gratitude to my Maker; and I am reminded of my mountain home, and especially of the children in the valleys of the mountains.

I am now in the backwoods, where many children have from three to four miles and upwards to go to attend a school; and I am sorry to have to state that I find children here growing up, and some persons grown, that cannot read, and some with no bread to eat, nor shoes nor clothes to wear, except rags, and who sleep on the floors with but very little of anything to cover them.

Some of our Utah children are perhaps hardly prepared to believe it; but these are facts; and I am sure if they could themselves behold these things, they would thank God for their mountain home.

I hope the children in Zion are taking advantage of their opportunities and improving their minds and trying to make themselves good and useful men and women. I see many evidence that the world at large are soon going to ruin. The people are degenerating and dwindling in darkness and unbelief, and the time is close at hand when the Kingdom of God will arise in power and rule the whole earth. How great then is the necessity for the children to live near to God, and to store their minds with knowledge and prepare themselves to be rulers, as they are destined to be! That they may do so is the constant prayer of your fellow laborer in the gospel.

B. F. WILFENSTEIN.

SEANISE FORK,

May 6th, 1876.

Editor Juvenile Instructor:

Our Sabbath school, numbering 402, is in a prosperous condition, and is becoming a matter of deep interest among the young of this place. On Wednesday evening last an exhibition consisting of dramas, dialogues, recitations, songs, etc., interspersed with instrumental music, was given for the benefit of the Sunday school by members of the same.

The entertainment was attended chiefly by the parents of the Sabbath school pupils, who formed an attentive audience, and order that is rarely equalled on such occasions prevailed throughout.

On the following evening the performance was repeated to the members of the Sunday school. All went off peacefully as before, and the young folks were highly delighted and edified, as all presented to them was glowing with sentiments of morality, though flavored with the spice of humor.

Those taking parts performed them in a way that bespoke interest and energy, and the whole was conducted in such a manner that crowned it with success.

The JUVENILE INSTRUCTOR is highly prized, and most valuable. Its readers receive each number as a treat, as something new and new arrives in each, upon which the mind can feast.

We read more copies of it, and hope to be able, as a school, to greatly increase our subscription.

Yours Respectfully,

G. H. BRIMHALL,

Sec. of S. S.

O LORD, WE NOW REPEAT THY PRAISE.

WORDS BY R. ALLRED JR.

MUSIC BY A. C. S.

Devotionally:

O Lord, we now re - peat thy praise, Our hearts and voi - ces to Thee raise.

For blessings all di - vinely giv'n We praise thy name, O God of heav'n.

Now tune our hearts to do thy will,
 Help us thy whole law to fulfill;
 To walk on earth in wisdom's ways
 Throughout the remnant of our days.

We love to sing our praise below,
 Wh grant us faith, and knowledge show,
 That we may walk the narrow road
 That leads to thee and thine abode.

Give us to see and judge aright,
 To love our God with all our might;
 And us our neighbor's life to bless,
 As we would have him do to us.

Then grant, O Lord of light and love,
 Thy Spirit's guidance from above,
 That we may join to sing thy praise
 Throughout the remnant of our days.

SUNDAY LESSONS.
FOR LITTLE LEARNERS.

THE HISTORY OF JOSEPH SMITH, THE PROPHET. LESSON XXXIII

- Q.—Where did the constable take him?
 A.—To a town called South Bainbridge, Chenango Co.
 Q.—When brought before the court, could they prove anything against him?
 A.—No; nothing at all.
 Q.—What was done with him?
 A.—He was acquitted.
 Q.—What took place then?
 A.—He was arrested again on another warrant, by a constable from Broom Co.
 Q.—What did the constable do with him?
 A.—He took him fifteen miles, in a wagon, to a tavern.
 Q.—What took place there?
 A.—A number of men came in and spit upon him, and pointed their fingers at him, saying prophesy, prophesy.
 Q.—Was the constable kind to him?
 A.—No, he was very insulting to him, and only gave him crusts of bread and water for supper.
 Q.—What took place next day?
 A.—He was taken before a magistrate's court and tried.
 Q.—Could anything be proved against him this time?
 A.—Nothing at all; and he was set at liberty.
 Q.—Who then became his friend?
 A.—The constable, who had abused him before, now befriended him.

Q.—What produced this change?

A.—He was convinced that Joseph was an innocent man, and had been falsely accused.

Q.—What was the real cause of Joseph being persecuted in this way?

A.—His religious faith was obnoxious.

THE less indulgence one has for one's self the more one may have for others.

For him who does every thing in its proper time, one day is worth three.

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